ENGLAND's DISTEMPERS,

THEIR

CAUSE and CURE.

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According to the Judgment of

Famous Princes, Peers, Parliaments

&c.

OCCASIONED

By a Book of a Learned FRIER,

Accusing the whole Nation of

PERJURY

For Abjuring

TRANSUBSTANTIATION.

And sent unto the Author for a Reply.

Written in defence of

The true Catholike Faith,

Allen (R)

By *R. A.* Pastor of the Church at *Henfield* in *Sussex.*

Psal. 60. 2. ——— *Heal the breaches thereof, for it shaketh.*

London: Printed for the Author; to be sold by *Thomas Dring*, at the Harrow at *Chancery-lane*-end in Fleetstreet. 1677.

THE CAUSE and CURE

According to the Judgment of

Jealous Princes, Popes Parliaments

By a Book of a certain

PERJURY

Entitled

TRANSUBSTANTIATION

And sent unto the Author for a Reply.

Written in defence of

The true Catholic Faith,

By R. A. Pastor of the Church at Mapledl in Suffex.

London: Printed for the Author; to be sold by Thomas Dring, at the Harrow at Chancery-lane end, in Fleetstreet. 1687.

To the King's moſt Excellent Majeſtie,

CHARLES II. by the grace of God

King of *England*, &c.

Defender of the true, ancient, Catholike and Apoſtolike Faith.

Dread Soveraign!

Am one of your Majeſties poor Subjects, that alwaies loved Peace and Privacy: But like him that was born dumb, and never ſpake, till he ſaw his Father ready to be murthered; ſo when I ſaw my dear Mother, the Church of England, *ready to be ſtrangled between two Thieves, the* Roman *and* Rakovian, *who have already*

robbed her of her Goods and good Name, and now have caught her by the throat, to take away her Life; I could not chuſe but cry out for Help; and to whom ſhould I cry, but to your Majeſty, the great Patron of our Church? The common Cry is, that the Church of England *muſt go down: I humbly beſeech your Majeſty, ſhe may have a fair hearing, which ſhe never had yet ſince the* Reformation, *but hath always been oppreſt with monſtrous Outcries and railing Accuſations. And not only the* Proteſtant *Religion, but* Chriſtianity *it ſelf lies at ſtake, whilſt your Majeſties good Subjects are deceived, deluded, and divided with vain Words, without Truth, right Reaſon, or common Senſe; as in ſome particulars I have made appear in this enſuing Diſcourſe. And I humbly beſeech your Majeſty, to continue your Royal Favour to the poorer Clergy, who are many ways grievouſly oppreſt, to the great ſcandal of the Church, and ſhame of the whole Nation. I never begged any thing for my ſelf, though I have loſt a fair Temporal Eſtate in the Service of Your Royal Father. For at Your* Majeſties *happy Return, I found Your* Majeſty *peſter'd with*

with ſwarms of importunate Suitors, that rather than be troubleſome, I ſate down with that reſolution of Mephiboſheth, 2 *Sam.* 19. 30. Yea, let [them] take all, foraſmuch as my Lord the King is come again to his own houſe in peace. *The Lord give your* Majeſty *all the Bleſſings of this Life, and that to come; the Heart of* David, *the Head of* Solomon, *and the Hand of* Gideon: *And let all the Enemies of Peace and Truth flee before the Sword of the Lord and King* Charles; *the daily Prayer of*

Your Majeſties

moſt Humble, Faithful,

and Obedient Subject,

RICH. ALLEN.

To

To the Right Honourable

HENEAGE Lord FINCH,

Baron of *Daventry*,

Lord High Chancellor of *England*.

AND

To the Honorable Parliament.

Most Noble Senators and Patriots,

THe Noble Lord Chancellour, in his excellent Speech, *May*, 1662. calls to minde the excellent temper of the Time of Queen *Elizabeth*; the bleſſed Condeſcention and Reſignation of the People then to the Crown; the awful Reverence they had then to the Governours and Government both of Church and State: And we may better remember the ſweet times of King *James*, when we went all together to the Houſe of God as Friends. Now to reduce the People to their ancient ſweet temper, muſt be the work of God; and under him we have no hopes but onely in the great Wiſdome of his Majeſty and this Noble Parliament. His Majeſty hath done ſo much already, as if he had ſtudied to do for this Nation, what a *Roman Cæſar* ſaid of his City, *Marmoream ſe relinquere, quam lateritiam accepiſſet.* (Suet.) And Your Honours have failed of nothing belonging to your high Truſt. The firſt Cauſe of Breach clearly diſcovered, would doubtleſs point out the right way of Peace.

The

The famous Parliament of *Paris* told their King once, *That the onely way to extirpate Hereſie, Schiſm*, &c. *was firſt to reform their own Church after the example of the Primitive, who reſiſted Hereſie with Preaching the Word of God.* The Church of *England* is of an excellent Conſtitution; if all her Members were of as good a Complexion, her Beauty would allure many Thouſands to return to her Communion, that now are gone aſtray. The Doctrine of our Church is pure, her Diſcipline good; neither of theſe ſo much as our vicious Lives, that opens the mouths of our Adverſaries ſo wide againſt us. There be other Crimes more heinous in their own guilt, but *Drunkenneſs* is the greateſt Eye-ſore: If that beaſtly Vice were ſuppreſt, our Adverſaries could have nothing to ſay, but what we can well anſwer and ſtop their mouths. Falſe Brethren have always done more miſchief, than profeſt Enemies. This preſent Diſcourſe I was provoked to by the Challenge of a Learned Frier, and humbly preſent it to your Honours grave Judgment. The moſt wiſe God be with you, and direct you in all your Conſultations, to the good of our Church and Nation.

May 21.
1677.

Your Honours
moſt humble ſervant,

RIC. ALLEN.

The famous Parliament of *Paris* told their King once, *That the onely way to extirpate Hereſie, Schiſm, &c. was firſt to reform their own Church after the example of the Primitive, who reſiſted Hereſie with Preaching the Word of God.* The Church of *England* is of an excellent Conſtitution; if all her Members were of as good a Complexion, her Beauty would allure many Thouſands to return to her Communion, that now are gone aſtray. The Doctrine of our Church is pure, her Diſcipline good; neither of theſe ſo much as our vicious Lives, that opens the mouths of our Adverſaries ſo wide againſt us. There be other Crimes more heinous in their own guilt, but *Drunkenneſs* is the greateſt Eye-ſore: If that beaſtly Vice were ſuppreſt, our Adverſaries could have nothing to ſay, but what we can well anſwer and ſtop their mouths. Falſe Brethren have always done more miſchief than profeſt Enemies. This preſent Diſcourſe I was provoked to by the Challenge of a Learned Friar, and humbly preſent it to your Honours grave Judgment. The moſt wiſe God be with you, and direct you in all your Conſtitutions, to the good of our Church and Nation.

May 21. *Your Honours*

1677. *moſt humble ſervant,*

RIC. ALLEN.

THE PREFACE.

A *Moſt Noble King of this Nation was of opinion*, That Diſcord among Subjects did alienate their minds, not only one from another, but alſo from their Prince; inſomuch that the Bond of Unity, Peace, and Love, could never hold long between the Prince and his People, if the People were at diſcord among themſelves. *Moreover*, That the cauſe of Difference among People, aroſe chiefly from difference in Religion; and that difference in Religion was fomented with nothing ſo much, as with names of Faction. *Hereto aſſenteth a Learned Remonſtrant*, Groninchæv. *who ſaith*, That names of Faction were the Devils device, and ſerved to no other end, but to make and maintain Diviſion. *And hereof it ſeems his Majeſty was very ſenſible, as appears in his gracious* Act of Oblivion. *There is a neceſſity of Names for diſtinction ſake, to avoid Confuſion; but the miſchief is, when Names or Titles are given and*

taken falsly, to blast the reputation of some, and make them odious to the world; and advance others in the opinion of the world, with Names and Titles that no ways belong unto them; so that the world is meerly cheated with vain Words, false Names and Titles without Truth, falsely imposed on Persons and things; as I shall endeavour to shew in these following particulars.

ENGLAND's

ENGLAND's Diſtempers, THEIR CAUSE and CURE.

CHAP. I.

Of Tranſubſtantiation.

THis barbarous word hath been the occaſion of much Idolatry, and the cauſe of many Troubles in the World; and I am engaged to take notice of it in in the firſt place upon this occaſion. A Perſon of Honour told me, That my Hiſtory of *Tranſubſtantiation* ſhould be anſwered. After two years, a learned Friar ſends me a Book called *An Anſwer*; wherein he chargeth our famous Church and Nation with Perjury, for abjuring *Tranſubſtantiation*, in ſubſcribing a Declaration ſet forth to that purpoſe, by Authority of his Majeſty and the Parliament; requiring of me a Reply. My Reply is, *That the very firſt words of his Book are a notorious untruth, as all the Nation can witneſs; and but little truth in the reſt, ſave in two or three places, where the poor* Infidel *confeſſeth his Ignorance of the true*

Faith, and ſome other things that every School-boy knows. A full Reply I ſhall give him in four Aſſertions.

1. *That* Tranſubſtantiation *was never heard of, or known in the Church, till above* 1000 *years after Chriſt, neither name nor thing.*

2. *That it was never generally received by Learned* Papiſts *themſelves, till the* Council *of* Trent.

3. *That their Grounds and Reaſons for it, are too weak to ſupport it, and that monſtrous weight of Doubts and Difficulties that depend upon it.*

4. *That the Doctrine of the Church of* England *in this point, is moſt agreeable to* Holy Scriptures, *and to all pure Antiquity, and may be called* Tranſmutation.

I. To the firſt, the Frier ſaith, It was ever known and believed in the Church, *quoad rem*, though not *quoad nomen: (i. e.)* by certain equivalent terms; and for that cites Five *Fathers*, all rejected for ſpurious by their own Learned Men. His equivalent Terms are, *Mutatio*, *Tranſmutatio*, *Tranſelementatio:* the two firſt we admit in the ſame ſenſe that the Fathers uſed them; the laſt is a change, *Etiam ad materiam primam*, ſaith a famous Schoolman, and will not ſerve his turn. There be other terms uſed by the Fathers, that will do him as little good; but I ſhall take no notice of more than he ſends me.

Anno Chriſti 420.] About this time lived St. *Auguſtine*, who *Lib.* 3. *de Doctr. Chriſt.* printed at *Paris*, *Anno* 1517. ſaith, *Thoſe words, Except ye ſhall eat the fleſh of the Son of man*, &c. are a Figure; and

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a little before hath theſe words, *Literam ſequi, & ſigna pro rebus quæ his ſignificantur, accipere, ſervilis eſt infirmitatis.* This I am ſure of, let the Frier make the beſt conſtruction of it he can, St. *Auguſtine* was a famous Biſhop, ſate in ſeveral Councils, and was Preſident of ſome himſelf, and muſt needs know the *Catholick* ſenſe of the Church at that time, better than our Frier.

Anno 850.] About this time lived *Bertram* a famous Preſbyter, who in his Book *De Corp. & Sang. Chriſti*, ſaith, *That according to their ſubſtance the Bread and Wine remain in the Sacrament, after Conſecration.* The bold Frier calls this *an Impertinency*, when the whole Univerſity of *Doway*, in their cenſure of it, could neither deny the Book, nor anſwer it.

Anno 1057.] About this time lived *Berengarius*, Archdeacon of *Anjou*, who denied *Tranſubſtantiation.* Pope *Nicholas* 2. *Concil. Lateran.* 2. made him recant and make this publick Confeſſion, *That the very Body and Blood of Chriſt, in the Sacrament, was truely and ſenſually broken and bruiſed in pieces with the teeth of the Faithful*; and this Confeſſion the Pope and Council allowed for Catholick. Our bold Friar ſaith it is falſe; I ſhall prove him a Liar preſently. For this Confeſſion is recorded by *Lombard. l.* 4. *diſt.* 12. *D.* and *De Conſer. diſt.* 2. *Ca. Ego Berengarius.* And their own *Carranza* teſtifies, That the Pope did force and compel him to it: And that it was allowed for *Catholick* by Pope and Council, appears clearly; becauſe *Lanfranc* of *Canterbury*, who ſate in that Council, ſharply rebukes *Berengarius* for recanting that Confeſſion, as afterwards he did. This Confeſſion was as near the

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Capernaites as could well be. But where is now our bold Friars *Catholick* ſenſe of the Church for *Tranſubſtantiation?* Here is no appearance of it, name or thing, according to the Friars own terms.

Anno 1150.] About this time lived *Peter Lombard*, Biſhop of *Paris*, the likelieſt man alive to know the *Catholic* ſenſe of the Church; becauſe he made it his ſtudy and buſineſs to ſearch the Fathers, and collect Sentences out of their Writings; and yet he ſaith (*l.* 4. *diſt.* 11. A) *Si autem quæritur*, &c. If it be demanded, what manner of Converſion is in the Sacrament, or of what kind, *Definire non ſufficio:* I am not able (ſaith he) to determine. We acknowledg a Converſion as well as they; but if *Lombard*, in all his reading, could not learn what manner of Converſion it was; then it may be the ſame that we allow, and the *Fathers* underſtood no other.

II. My ſecond Aſſertion is, That *Tranſubſtantiation* was never generally received by Learned *Papiſts* themſelves, till the Council of *Trent*. For their moſt eminent *School-men* (ſome of them Cardinals) ſay, *That they receive it out of reverence to the Church, becauſe ſhe hath ſo decreed; but otherwiſe in their own judgment, rather approve that Opinion which ſaith, That the ſubſtance of Bread and Wine remains in the Sacrament, as moſt agreeable to holy Scripture and right Reaſon; and that* Tranſubſtantiation *was a raſh Opinion, having no ground in Scripture.* This was the more common Opinion of the *Schoolmen* for above 200 years. The Friar ſaith, I wrong the Doctors, and will prove it; I know not when. But let him unmaſk himſelf, that I may ſee the right face,

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face, and then I ſhall return him his own challenge, and let him put it to trial when he dares.

III. My third Aſſertion is, That their own Reaſons or Grounds for *Tranſubſtantiation*, are too weak to ſupport it, and the monſtrous weight of Doubts and Difficulties that depend upon it. Their general ground is the power and truth of Chriſt, God Almighty, who made all the world by his word; hence they infer Poſſibility, Verity, Neceſſity. The Anſwer is, that an Argument from the Creation, is but *à particulari ad particulare*, and holds not; nor *à poſſe ad eſſe*, from Poſſibility to Verity: as to ſay, It may be ſo, therefore it is ſo; or, God can do this and that, therefore he doth it, or it is done; all ſuch Arguments are inconſequent, irrational, and ridiculous. An Argument may well follow from the Will of God to his Power, but not from his Power to his Will. Particular Reaſons or Grounds they have.

1. The Time when Chriſt ſpake the words; *a time* (ſay they) *when all Figures were ended*; but that is apparently falſe: for there is a plain Figure in the Cup, which they neither deny nor can avoid.

2. Some argue thus; *The Bread which Chriſt gave in his laſt Supper, came down from Heaven; But Bakers bread came not down from Heaven; therefore he gave not Bakers bread, but the ſubſtance of his own Body.* It is retorted thus; The ſubſtance of Chriſt his natural Body was taken of the B. Virgin, and came not down from Heaven: But the bread which Chriſt gave came down from Heaven: Therefore the Bread which Chriſt gave, was not the ſubſtance of his natural Body. Conſidering the weakneſs of their

their Argument, and inconvenience of the retort, they fly to other grounds; as

3. *To* Ubiquity, *through Perſonal Union of both Natures:* But this overthrows the grounds of their own aſſertion. For as they handle the matter, their *Vbiquity* is not *ubique*, (good Mr. Frier.) But the direct anſwer is this; Although both Natures are united in one Perſon, yet the eſſential properties of either are reſerved to each nature, and not communicated. So that as Chriſt God-man died, but not the Godhead; ſo alſo Chriſt God-man is every where, but not the Manhood. That follows in *Concreto*, which does not follow in *Abſtracto*.

4. Another ground for *Corporal Preſence*, is our Incorporation into Chriſt, Epheſ. 5. 30. *We are Members of his Body, fleſh and bones:* and 1 Corinth. 10. 16. *The breaking of bread is the communion of the Body of Chriſt.* By corporal preſence. But it is *Communio*, not *Commixtio*, as their own Learned ſay; and *Communio effectivè operans*, not needing *Corporal preſence*, but only the preſence of a Supernatural, Sacramental Grace, Power, and Vertue from his Body. Our Saviour's words are plain to this purpoſe, Joh. 6. 35. *He that believeth in me, ſhall never thirſt*, never hunger, but be ſatisfied with my body and blood by Faith in believing. And (ver. 56.) *He that eateth my fleſh*, &c. *dwelleth in me, and I in him:* What manner of dwelling it is, the Apoſtle tells you, *Epheſ.* 5. 17. Chriſt dwells in our hearts by Faith. And ſure the Apoſtle knew the minde of Chriſt better than all the Friers in the world.

5. They have another Argument, *From the long continuance*

continuance of their Doctrine in the Church, ever ſince the Apoſtles time. It hath been diſproved already, and proved, That the Church in all Ages taught the contrary, till a few years before our age. Another Argument they have from the promiſe of Chriſt, *To keep his Church from errour.* The promiſe is true, and holds good; but their Argument ſo vain, that I will not ſpend Paper about it.

Now the Doubts, Difficulties, and Abſurdities that accompany *Tranſubſtantiation*, are, *Locatum ſine loco; Quantum ſine quantitate*, &c. In a place, poſſeſſing no place; a body without quantity, or other accidents; and accidents ſubſiſting of themſelves, without a body or ſubject. Fraction, or breaking in the Sacrament, and yet nothing broken, but only in ſhew or appearance. And the Apoſtle calls it breaking of Bread, becauſe it ſeems ſo to the eye. If there be any Jugglers in the world, theſe are plain Jugglers, who caſt a miſt of ſenſeleſs words before mens eyes, to make them believe they ſee that, which is not. The Frier profeſſeth to keep cloſe to our Saviour's words; but where then doth our Saviour ſay, *This is my ſpiritualized Body*; or, *This is a Spirit?* Or, *This is my body under the ſpecies of bread?* Or where doth St. *Paul* ſay, *The ſpecies of bread which we break?* &c. The Frier may be aſhamed of theſe ſhifts. I deſire the Reader to take notice of Three things.

1. That *Species*, a word uſed by the Fathers, is taken by them for ſubſtance of bread, and is commonly taken ſo at this day, for ſubſtance, eſpecially by Phyſicians.

2. To *Conſecrate* never ſignified to *Tranſubſtantiate*,

tiate, but only to dedicate a common thing to a ſacred uſe.

3. It is an uſual manner of Speech in Scripture, when it ſpeaks of Sacraments, to call the Sign by the name of the thing ſignified.

IV. My Fourth and laſt Aſſertion is, That the Doctrine of the Sacrament held by the Church of *England*, is moſt agreeable to Holy Scripture and to all pure Antiquity. We may call it *Tranſmutation*, a word found often in old Writers, and alloweth a change great and marvellous, not in ſubſtance, but in Vertue, Power and Operation. There muſt be a wonderful Change, elſe there could not follow ſuch a powerful Operation: But this change is not in ſubſtance, for that remains ſtill unchanged. For proof whereof, I refer the Frier to the uſual Argument of the Fathers againſt the *Eutychian* Hereticks, and from thence downward to all Learned Writers, even their own beſt Doctors; let him ſearch and ſee. We acknowledge, that the very Body and Bloud of Chriſt are in the Sacrament, truely received, truely eaten, *&c.* We contend not about the matter, but the manner; we receive the very Body of Chriſt by Faith, in a Spiritual divine manner. The Frier promiſeth to give my little Hiſtory another broad ſide; but to ſave a labour, he fairly yields the cauſe, (*pag.* 10. of his Book) in theſe words: *His natural Body to eat in a ſpiritual divine manner*; and (*pag.* 9.) *His true body exiſting in a ſpirtual divine manner*; and ſo I hope we ſhall agree at laſt.

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CHAP. II.

Of Conſubſtantiation.

THis Opinion alſo hath been the occaſion of much Superſtition, and cauſe of much Trouble, eſpecially in *Germany*, upon this occaſion. *Zuinglius* obſerving how near the Decree of Pope *Nicholas*, and his Council of *Lateran*, drew to the *Capernaites*; he withdrew as much to the other ſide, ſhewing his Arguments to one *Caroloſtadius*. *Caroloſtadius* uttered the ſame in his own name at *Wittenberg* and other places, allowing leſs than *Zuinglius* did, nothing but Bread and Wine, with bare figure and ſignification of Chriſt's Death. He offered a Defence of his opinion againſt *Luther*; but *Luther* drew him ſo far from his grounds of bare figure, that he was aſhamed of his attempt, and recanted his Errour. *Luther* made the Queſtion publick, and allowed the corporal preſence of Chriſt's Body and Blood, jointly and together with the Bread and Wine, calling it *Conſubſtantiation*. *Oecolampadius*, and at laſt *Zuinglius*, oppoſe againſt *Luther* at *Zurich*; and this Contention continued very ſharp between them and their Co-partners above fourty years. At laſt the Reformed Miniſters of *France*, in their Synod at *Charenton*, 1631. took this Doctrine of *Conſubſtantiation* into conſideration; and conceiving there was no great venome in it, by their publick Act they received the *Lutherans* into their Commu-

nion. God ſend Peace and Truth, Unity in Verity.

Chap. III.

Of Roman Catholicks.

THis glorious Title makes a great gap in our Nation, and many thouſands are dazled and drawn away with the ſplendour of it, meerly for want of a right underſtanding. For this title doth no way belong to thoſe that appropriate the ſame to themſelves, but moſt properly to *Proteſtants*, eſpecially of the Church of *England*. For St. *Paul* was the firſt Founder of the Church at *Rome*, where he planted the Chriſtian Faith, once famous all the world over, Rom. 1. 8. *Spoken of throughout the world*, and that was Catholick enough. Now this very ſame *Catholick Faith* that St. *Paul* taught the *Romans*, we of the Church of *England* teach and profeſs to a ſyllable; let St. *Paul* himſelf in all his holy Epiſtles be our Judge: And therefore we are the true *Roman* Catholicks, and not they that have deſerted the true *Roman* Faith. The common talk of St. *Peters* Chair at *Rome*, where they ſay he ſate as Biſhop twenty five years, are but vain words without proof. For what ſhould St. *Peter's* Chair do in St. *Paul's* Church, planted by him? to whom was committed the Goſpel of the Uncircumciſion, as the Goſpel of the Circumciſion was unto *Peter*, Galat. 2. and thereupon they were agreed; and *verſ.* 9. St. *Peter*

ter gave St. *Paul* the right hand of fellowſhip, that he ſhould go to the Gentiles. Now if St. *Peter* ſet his Chair at *Rome*, it was contrary to his own covenant or agreement. Or (2.) If St. *Peter's* Headſhip is ſo neceſſary a point of the Faith, for the good of the univerſal Church, ſure our Saviour would have ſpoken of it in more ſolemn plain words. Or, (3.) St. *Paul* in his Salutations or Greetings ſent to the Saints at *Rome*, would ſurely have remembred the chief Paſtor, if there had been any ſuch; or if St. *Peter* had been the man. Or, (4.) If St. *Peter* was ordained Univerſal Paſtor and Head of the Church, St. *Paul* did not well to take upon him the care of all the Churches, 2 *Cor.* 11. 28. when that belongs to the chief Paſtour; except they will ſay, that St. *Paul* was St. *Peter's* Curate. However, it is not the Chair, but the Doctrine; nor a ſucceſſion of perſons, but truth of Doctrine, that makes a true Church. People are then much miſtaken, to call *Popery* the old Religion, when the *Proteſtant* Religion is the moſt antient, clearly founded in Holy Scripture; and the other but new, not to be found in Holy Scripture, nor in any Record of pure Antiquity. So that we have no difference with the true Church of *Rome*, but with a prevailing Party or Faction, called in our Laws, not *Roman Catholicks*, but *Popiſh Recuſants*.

CHAP.

CHAP. IV.

Of Tradition.

TRadition is a Monſter that lives meerly by Air. Our learned Frier calls it, *Uncontrollable Tradition.* If he takes it for the manner of delivery, called *Oral Tradition*; or for the matter delivered, called, *Unwritten Verities*; they are both controllable, and controlled by daily Experience, and found guilty of falſhood. The Council of *Trent* it ſelf hath overthrown *Tradition*, with their too much Zeal to eſtabliſh it: For by joyning it with Holy Scripture, inſtead of building it up, they caſt it down; becauſe *Tradition* is no more able to ſtand with Holy Scripture, than *Dagon* before the Ark of God. Hereof a learned *Carmelite*, preſent in that Council, gave them warning; adviſing them to conſider firſt, Whether the Chriſtian Doctrine hath two parts, one written by the Will of God, the other forbidden to be written, but only to be taught by word of mouth: or whether in the whole body of Chriſtian Doctrine, it happened accidentally, that all being taught, ſome part of it hath not been committed to writing. It is (ſaid he) that in the Old Teſtament God ſhewed a neceſſity of writing it, and therefore writ the *Decalogue* with his own finger, and laid it up in the Ark, to be kept. In the New, as the Holy Ghoſt did direct the Apoſtles to write and preach the Truth, ſo he did not forbid them to write any thing, and hold

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it in a Mystery, as in some false Religions they do. For then how were the Apostles Successours able to write that, which was forbidden of God? And if it happened accidentally, that derogates from the Providence of God, in directing the Apostles to compose the New Testament. And therefore he thought it not fit to make it an Article of competition against the Holy *Scriptures*. Thus reasoned the Learned *Carmelite*, to whom the Council gave no other but a check, by the mouth of Cardinal *Pool*. But we may reason thus: If Holy *Scriptures*, the same that we receive as well as they, be the Word of God, as that Council hath decreed, then they are of Divine Authority and Credit sufficient to be believed for themselves, and whatsoever they say is divine truth; and if so, then *Tradition* is clearly cast out, as useless or needless. For Holy *Scriptures* say of themselves, that they are sufficient and most certain: Joh. 20. 30, 31. *Jesus did many more things, but these are written that we may believe, and believing may have life through him.* The written Word is sufficient of it self; Luc. 1. 3, 4. *It seemed good to write unto thee, that thou mightest know the certainty of those things wherein thou art instructed.* For *Scripta manent*, and are a certain Rule; when Instructions by word of mouth vanish, or in time are mistaken. And it is incredible to imagine, that stories for 1600 years, passing through so many mouths of men, of various Judgments, Tempers, or Affections, *&c.* should not be altered, or corrupted; when we see it is so, by daily experience, in very short time. *Tradition* now is quite out of doors, cast out by the Word of God; which will not

endure

endure the fellowſhip of ſuch an Idol, and Teacher of Lies. And if this main Pillar fail, their whole Religion falls to the ground.

Chap. V.

Of the Council of Trent.

I Had not ſpoken of this famous Council, but that the Frier provokes me to it with his learned follies. I queſtion not their great wiſdome and learning; I believe many of them were devout holy men in their miſtaken way; but moſt of them, I believe, more politick than pious, ſeeking their own more than the Kingdom of Jeſus Chriſt. The *Proteſtants* have many Objections againſt this Council; the two principal, the Actions of the Council it ſelf, and ſome Conceſſions of *R. H.* in his Conſiderations upon that Council, will make good, though *Soane*, or *Padre Paul* had never writ a word.

Chap. VI.

Of the Church of England.

THe Frier tells me, that the Church of *England*, meaning (ſaith he) the *Prelatical Proteſtants*, is no univerſal, but a particular Sect; no Church or Sect in the world agreeing or communicating with it.

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it. No, Mr. Frier? The Harmony of Confeſſions tells you what you are; and ſo do many other Writings between us and all the Reformed Churches, full of Kindneſs, Unity and Love, yea between our Doctors and ſome of yours; there were many paſſages of love and kindneſs paſs'd between your *Bellarmine* and our learned *Whitaker*, whom the Cardinal had in great eſteem for his great Learning: as every valiant man loves a man of valour, though his enemy. But it hath been long obſerved, that our *Engliſh* Jeſuits, Prieſts, *&c.* are more bitter enemies to our Church, than any Strangers of forreign Parts; as Biſhop *Bramhall* and others, by their own relation found true by experience, when they were in *France*, during our late Troubles; they found Strangers civil and kind, our own very uncivil: hereupon I conclude our Frier is an *Engliſhman*, by his uncivil language.

But for a full Reply I ſay, That the Church of Chriſt is Univerſal or Particular; Univerſal abſolute, or reſpective: Abſolutely conſidered, it is the whole company of Believers, of all times and places, elect of God to Salvation in Jeſus Chriſt, called in Scripture, *The Spouſe of Chriſt*, *Houſhold of God*, &c. In this Church there is no Condemnation, as out of it no Salvation. Or, the *Catholick* Church is taken reſpective, in reſpect of Men, Places, Times, Doctrine, and particular Congregations. Now though the Church of *England* be a particular Church, part of the univerſal, and called, *The Church of* England, from the place where it is ſeated; and the Church of *Rome* was no more at the beſt: yet the Church of

England is Catholick in reſpect of her Doctrine, agreeing with all true Churches, yea with the true Church of *Rome* it ſelf. And in this reſpect the Church of *Rome* (now ſo called) is not Catholick, becauſe ſhe is fallen from the true, antient, Catholick Faith. I have done now with our Friers ſcandalous Libel, charging our Nation with Perjury, which all the Friers in the world will never be able to prove.

CHAP. VII.

Of Diſſenters in Opinion.

OUr Church is at Unity in it ſelf; and hath no differences, but ſuch as our Adverſaries themſelves ſcatter and cheriſh about in corners, with feigned words deceiving the hearts of the ſimple. The moſt conſiderable party of Diſſenters is not ſo far gone, but may eaſily be reconciled. I know no difference between us, but two words of one ſignification, and one word plainly miſtaken. I ſhould be ſorry to grieve the hearts of any that are truely Godly, and have no other deſigne but to keep a good Conſcience, and to live in the fear of God. I deſire them in love to conſider the diſtracted condition of their Native Countrey, and not ſtand upon terms, that have no ground in *Scripture*, whereto the *Covenant* doth no way oblige them, and whereof the Learned *Reformed* of Forreign Churches are quite weary, as they told our Divines at *Dort*.

Other

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Other Diſſenters our Adverſaries have ſent, as Pioniers to undermine us. The moſt troubleſome are *Quakers*, a poor deluded people; but if they would ſpeak directly to ſome few Queſtions, I believe a ſhort Anſwer would ſtop their mouths.

CHAP. VIII.

Of Diſſenters in Life and Manners.

SUch are all Drunkards, Blaſphemers, Liers, *&c.* And theſe make the greateſt breach in the Nation of all the reſt. I was told once, that all I could ſay, was, that they drew the Judgments of God down upon the Nation. I never thought to hear ſuch an anſwer from the mouth of a Chriſtian. But theſe lewd Livers are the greateſt *Schiſmaticks*; they are a ſcandal to our Church; a ſhame to our Religion; a reproach to our Nation; bring contempt upon our good Laws and Government. Specially the beaſtly Sin of Drunkenneſs ruines many a hopeful Youth, brings them to Beggery or worſe; and makes all that uſe it, unſerviceable and unfit for publick Employment. One good Law, ſuch as our Honourable Parliament hath given an excellent pattern of already, would remedy all. Let the bleeding condition of our Neighbours make us beware, before it be too late; Repent of our Sins, leſt our Land mourn too, and the people languiſh for all their Abominations.

Pſal.

Psalm 50. 22. *Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver.*

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ERRATA.

IN the Preface, *Pag.* 1. *l.* 16. read *Groninchen.* *p.* 7. *l.* 2. *dele* and. *ibid. read* to a trial. *p.* 8. *l.* 18. *after* Christ, *put a* Comma. *p.* 11. *l.* 8. *dele* he. *p.* 14. *l.* 23. *r.* manifest (said he). *p.* 15. *l.* 9. r. no other answer.

FINIS.